THE PACIFIC

A religious and family paper

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Reading Room

THE FLOWERS OF GOD'S GARDEN.

If today you seek the whitest purity, the gentleness, meekness, and patience which are at once lovely and strong; the spirit of magnanimity, pity, and forgiveness in its last delicacy and perfectness; stern integrity or spotless honor; charity with a heart as big as the world; sublimest self-denial and self-sacrifice,—if you seek these, you will find them not on the stony grounds of secularism, but in the Church of Christ, which is the garden of God. Whatever weeds grow there, the choicest flowers of virtue are indigenous there, sparkling with the dew of heaven. Whenever the world resorts to pure secularism, it will, we suppose, substitute Poor Richard's Almanack for revelation, but these excellent maxims will hardly breed supreme character. It is only as we live under a wide sky, only whilst we reflect like a mirror the glory of the Lord, only as we are sustained by the powers of the world to come, that the noblest, purest, and loveliest attributes of character are possible to us.—W. L. Watkinson.

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1. I will speak no unkind or harsh word of any one.

2. I will repeat no unkind remarks I hear of any one, and discourage others as much as possible from saying unkind things.

3. I will judge my neighbor leniently, remembering that my own faults are probably far greater.

4. I will never say one thing to others and yet think quite differently; this is hypocrisy.

5. I will make no injurious remarks on the failings of others remembering these words, "Consider thyself, lest thou also be tempted."

6. I will put the best construction on the motives and actions of all my neighbors.

7. I will act unselfishly, peaceably and forgivingly, obeying my Master's command, "Love one another."—Exchange.

Never be ashamed to own you have been in the wrong, which is but saying that you are wiser today than you were yesterday.—Pope.

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How It Began.

Christian work in Japan began thus: An American lady named Prince interested herself in the country, and five missionaries were sent out, who at first only occupied themselves in the translation of the Scriptures. After some time this lady offered to teach English to a young Japanese, and gave him the gospel of St. John to translate. Shortly afterward it was noticed that he became very restless and agitated, walking constantly up and down the room. At last he could contain himself no longer, and burst out with the question, "Who is this man about whom I am reading—this Jesus? You call him a man, but he must be God!" Thus the simple word of God had forced on him the conviction that Jesus of Nazareth was indeed God.—Quiver.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, June 11, 1903

Trust.

I am glad to think
I am not bound to make the world go right;
But only to discover and to do,
With cheerful heart, the work that God appoints.

I will trust in him,
That he can hold his own; and I will take
His will, above the work he sendeth me,
To be my chiefest good. —Jean Ingelow.

When the corner-stone of the new Broadway Tabernacle was laid recently in New York a copy of The Pacific was among the articles deposited therein.

The Congregationalist gave last week a fine account of the Pacific Coast Congress. Necessarily it was brief, equal in length to about two pages of The Pacific This was not more than one-sixth of the space which was devoted to reporting the Congress in The Pacific, and we are not through with it yet. We plan to print three of the papers in a few weeks. This is but one of many things showing that no church paper published in the East can meet the needs of the Pacific Coast. The East has some excellent papers, better in some repects than we can have here for many years, but they are too far away, and serve too large a constituency to give the churches what they need on these Western shores.

Twice at the Pacific Coast Congress Dr. G. Campbell Morgan spoke of the Rev. W. L. Watkinson of England as one of the ablest preachers of the day. During recent months the F. H. Revell Company of Chicago has published two volumes of sermons by this preacher. They are "The Bane and the Antidote" and "The Blind Spot." There is not a preacher anywhere who would not find these sermons helpful and stimulating. Dr. Hillis said not long ago: "Once or twice a year I like to read a volume of sermons, to see what other men are thinking about, how they interpret the signs of the times, and whether the leaders are drifting or steering toward a port. With this purpose in view, I have read Dr. Watkinson's new volume, 'The Bane and the Antidote,' and also the volume, 'The Blind Spot.' Both books are suggestive and stimulating, fresh, clear, strong and packed with information most helpful from every viewpoint. This gifted author has what our poor world needs—vision." Here is a thought from one of the sermons which is well worth repeating: "Anything is better than that we should spend life in chasing bubbles. We may sometimes be tempted to envy the light-heartedness of certain characters; they are not in trouble as other men, neither are they plagued as other men; but really anything is better than a frothy mind and sterile life. We shrink from suffering, we are baffled by life's mysteries, we feel acutely the complicated trials which beset us, we grieve over our losses, we are overwhelmed by our bereavements, yet all is unspeakably preferable to superficiality of mind and heart. Better far the desolate oak on the naked heath, bowed by the storm and smitten by the lightening, if only it acquire depth of earth and strength of fibre, than the spreading green bay-tree rooted in the surface sod. We ought to be thankful for anything that knocks the nursery toys out of our hand, that ends our idiot joy, that recalls our attention to the soul, that drives us inward and downward to the reality of things in the mind and will of God."

"My Father worketh even until now," said Jesus, referring to God's works of providence. And what are God's works of providence?" God's works of providence are, his most holy, wise and powerful preserving and governing all his creatures, and all their actions." That is to say, God not only did create, but also he does control his creatures and their actions. Now that the providential acts of God are wise and powerful, it is easy for us to believe. But in every age there have been dispensations of providence which have been difficult to reconcile with holiness and goodness; and the literature of nearly every age has dwelt upon this point. The greatest relief comes, perhaps, from the thought that we know only in part, and therefore cannot fully know. The following by Joseph Addison illustrates this thought: He recalls a legend of the Jews, that when Moses was in Mt. Horeb, he was permitted to ask God some questions about his strange providences. He was told to look to the foot of the mount. There he saw a soldier drinking at a spring. As he went away, he dropped his purse. A few minutes later a child came up and, spying the purse, seized it and ran away. Then there came an old man to drink. Meanwhile the soldier returns for his missing property, suspects the old man and demands it from him. The latter protests his innocence before God; but the soldier, disbelieving him, kills him on the spot. Moses is shocked, and inquires the equity of this dispensation of providence. The answer was: the child is indeed the cause of the old man's death; but know thou that the old man was the murderer of that child's father. And Addison said all that human wisdom can say on the subject. We have but faith; we cannot see.

"THE SOULS OF BLACK FOLK."*

Do black folks have souls? Strange question in these opening years of the twentieth century! But, as we read the story of Alexander Crummell and other things in the recent book by Professor Du Bois of Atlanta University, we are somewhat inclined to believe that there have been persons who doubted such possession and that there may be such persons here and there today. This inclination gains strength from the reading of such articles as the one given in The Pacific this week, which we have entitled "A Voice from the South," and from occurrences during recent years here and there throughout our country, North as well as South.

These are the closing words of Prof. Du Bois concerning Alexander Crummell: "He sat one morning gazing toward the sea. He smiled and said, 'The gate is rusty on the hinges.' That night at star-rise a wind came moaning out of the west to blow the gate ajar, and then, the soul I loved fled like a flame across the Seas, and in its seat sat Death."

"I wonder where he is today! I wonder if in that dim world beyond, as he came gliding in, there rose on some wan throne a King—a dark and pierced Jew, who knows the writhings of the earthly damned, saying, as he laid those heart-wrung talents down, 'Well done!' While round about the morning stars sat singing."

And who was Alexander Crummell? One of God's real noblemen—though black. Prof Du Bois tells us that "he was born with the Missouri Compromise, and lay a-dying amid the echoes of Manila and El Caney." When long years ago a voice and vision had called him to be a priest, and he had knocked for entrance at one of the schools in the North where men were trained for that great work, the answer came: "It is all very natural; it is even commendable; but the General Theological Seminary of the Episcopal church cannot admit a Negro." When later he had in other ways prepared himself for his chosen work, and after serving for a time in one field, sought another in Philadelphia. Bishop Onderdonk said: "I will receive you into this diocese on one condition; no Negro priest can sit in my church convention, and no Negro church must ask for representation there." And the reply at once was: "I will never enter your diocese on such terms." He found a chapel then in New York and labored there in poverty and starvation, scorned by his fellow-priests, says Prof. Du Bois Half in despair, he wandered across the sea, a beggar with outstretched hands. Englishmen clasped them—Wilberforce and Stanley, Thirwell and Ingles, and even Froude and Macaulay. Sir Benjamin Brodie bade him rest awhile at Queen's College in Cambridge, and there he lingered, struggling for health of body and mind, until he took his degree in '53. Restless still and unsatisfied, he turned toward Africa, and for long years amid the spawn of the slave-smugglers, sought a new heaven and a new earth."

* "The Souls of Black Folk." By Prof. W. E. Burghardt Du Bois. A. C. McClurg & Co., Chicago; $1.20 net.

Prof. Du Bois tells us that he first saw Alexander Crummell at a Wilberforce commencement season. "Tall, frail and black, he stood, with simple dignity and an unmistakable air of good breeding. I talked with him apart, where the storming of the lusty young orators could not harm us. I spoke to him politely, then curiously, then eagerly, as I began to feel the fineness of his character—his calm courtesy, the sweetness of his strength, and his fair blending of the hope and truth of life. Instinctively I bowed before this man as one bows before the prophets of the world. Some seer he seemed, that came not from the crimson Past or the gray To-come, but from the pulsing Now—that mocking world which seemed to me at once so light and dark, so splendid and sordid. Four score years had he wandered in this same world of mine, within the Veil." Writing concerning him when he had passed into the beyond, he says: "I can see his face still, dark and heavy lined beneath his snowy hair; lighting and shading, now with inspiration for the future, now in innocent pain at some human wickedness, now with sorrow at some hard memory from the past. The more I met Alexander Crummell, the more I felt how much the world was losing which knew so little of him. In another age he might have sat among the elders of the land in purple-bordered toga; in another country mothers might have sung him to the cradles. He did his work; he did it nobly and well; and yet I sorrow that here he worked alone, with so little of human sympathy."

Is this ancient history which we give our readers in thus setting forth here the story of Alexander Crummell? Ah, no! It is past and present linked together, for not long has this old colored brother been beyond the gates.

But turn now to "The Coming of John." That experience was wholly one of recent years. Prof. Du Bois tells of two Johns. And oh, how different their ways in life! Both were away at school; one from a lowly Negro home, the other from the great pillared house of the Judge. They had played together through many a long summer's day in their boyhood. But now their paths were separate. They met unexpectedly in a theater in a great northern city. A card from the one to the manager sent the other out—"some mistake had been made in selling the gentleman a seat already disposed of." Finally the long-expected coming of John became a reality. When at length he was able to adjust himself to the old life among his people, and walks up to the Judge's house to ask the privilege of teaching the village school and rings the bell at the front door the Judge says brusquely, "Go 'round to the kitchen door, John, and wait." When, after some waiting, he is summoned into the Judge's presence this is the message: "Well, John, I want to speak to you plainly. You know I'm a friend to your people. I've helped you and your family and would have done more if you hadn't got the notion of going off. Now, I like the colored people and sympathize with all their rea-

sonable aspirations; but you and I both know, John, that in this country the Negro must remain subordinate, and can never expect to be the equal of white men. In their place your people can be honest and respectful; and God knows I'll do what I can to help them. But when they want to reverse nature, and rule white men, and marry white women, and sit in my parlor, then, by God! we'll hold them under if we have to lynch every nigger in the land."

And then the Judge continued: "Now, John, the question is, Are you, with your education and Northern notions, going to accept the situation and teach the darkies to be faithful servants and laborers as your fathers were? I knew your father, John; he belonged to my brother, and he was a good nigger. Are you going to be like him, or are you going to try to put fool ideas of rising and equality into these folk's heads and make them discontented and unhappy?"

John accepts the situation, but the schoolhouse doors are closed against him a little later; and when, later still, he finds the Judge's son trying to kiss his sister in the lonely woods as she flees from him and strikes the presumptuous young man to the earth, he places himself where freedom comes to him at last—but it comes through death.

The chapter on "The Passing of the First-born" is one of the most tender and pathetic and touching in English literature, although written by a Negro. Many persons will not be able to read it without tears, but it is worth the tears. We pass it to note the position taken as to some of the matters concerning which there is today a difference of opinion among the friends of the Negroes as well as among the Negroes themselves. Booker T. Washington is recognized as the foremost man of his race, but what will be regarded by many thoughtful people as fatal flaws in his plans for his people are set forth. "He is striving nobly," says Du Bois, to make Negro artisans, business men and property owners; but it is utterly impossible, under modern competitive methods, for workingmen and property owners to defend their rights and exist without the right of suffrage."

"He insists on thrift and self-respect, but at the same time counsels a silent submission to civic inferiority such as is bound to sap the manhood of any race in the long run."

"He advocates common-school and industrial training, and deprecates institutions of higher learning; but neither the Negro common-schools, nor Tuskegee itself, could remain open a day were it not for teachers trained in Negro colleges, or trained by the graduates."

It is shown that there is in the South today criticism of Booker T. Washington by two classes of colored Americans. One class hates the white South blindly and distrusts the white race generally and largely see no hope for the Negro except in emigration and colonization. The other class, one that has hitherto said but little, accepts Mr. Washington's "Atlanta Compromise"—"In all things purely social we can be as separate as the five fingers, and yet one as the hand in all things essential to mutual progress"—in its broadest interpretation. They are cognizant of the fact that there are many white people of high purpose and fair judgment in the South who wish to help them to rise to better conditions in life; that it is this class that national opinion has enabled to maintain the Negro common-schools and to protect him partially in property, life and limb. These colored people recognize the difficulty of the problem, but they believe that the way out lies in straightforward honesty, not in flattery; in taking advantage of every opportunity always with the belief that "only a firm adherence to their higher ideals and aspirations will ever keep those ideals within the realm of possibility." It is said by Prof. Du Bois that "they do not expect that the free right to vote, to enjoy civic rights, and to be educated, will come in a moment"; that they do not expect to see long-standing bias and prejudices disappear at any trumpet blast. But of this they are absolutely certain: "That the way for a people to gain their reasonable rights is not by voluntarily throwing them away and insisting that they do not want them; that they way for a people to gain respect is not by continually belittling and ridiculing themselves; that, on the contrary, Negroes must insist continually, in season and out of season, that voting is necessary to modern manhood, that color discrimination is barbarism, and that black boys need education as well as white boys."

All hail to Professor Du Bois' utterances in "The Souls of Black Folk." We believe largely as he believes. What, in brief, is his aim? Quoting his own words, it is this: "He would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face."

An Eastern paper has secured from several authors confessions respecting their special aversions. One admits that the word "cosy" irritates her beyond belief, while another finds "comical" detestable. A third cannot abide "hustle" because it is "another name of the false god whom we worship—Mammon." Perhaps most persons taboo certain words, even though they may not be able to explain their antipathy. For ourselves we abominate "enthuse," and we have to exercise a special brand of charity toward the man who uses it. And perhaps we are daily using a word which his soul abhors. Will he in turn be charitable toward us?

It may be that some of our subscribers did not receive their papers last week. We either printed about a hundred more copies than we planned to print or by some mistake a less number than usual was sent out. We have the papers on hand, and shall be glad to mail a copy to all who will notify us that they did not receive any last week.

THE RACE PROBLEM.

We fear that there is a disposition on the part of many people in the South to keep the Negro forever under. Elsewhere in our columns this week will be found an article written by a minister in Mississippi which seems to have that trend. Criticised by some persons for his article he has given another in which he says: "What do I regard as the proper education of the Negro? Why, I mean the education that fits him for the only place he will be allowed to occupy in our country—the place of an inferior and subordinate people." And he says, further: "Yes, I will tell you what I would do with the Negro if I could. I would repeal the fifteenth amendment, that stupendous monument of abolition assinity, and pass a law requiring every Negro boy and girl from the age of ten to twenty-one years old to be apprenticed to some reputable white family. I would require humane treatment, and instruction in some trade. In other words, I would put the Negroes back into a mild sort of bondage until they were gradually fitted for freedom. They are not fit to be free in the sense in which we use that word. They are a different and inferior sort of humanity, incapable of enjoying the rights and discharging the duties of freedom." Referring to the criticism by a Pennsylvania minister of his article which we give elsewhere, he says: "One Methodist preacher in Pennsylvania has written a ferocious tirade against me and has sent copies of his paper to our Mississippi papers, with the request that they would give his lurid literature a 'send-off.' If he could read some of the 'send-offs' they are giving him he would probably conclude that there is a good deal of the old life left in Dixie yet. I have just read a column and a half in one paper, hot enough to parboil even a Pennsylvania fanatic."

We do not know how wide-spread are such convictions as this writer expresses, but it will be observed that he states that he travels a great deal, and that he regards the North and the South as farther apart on this question than ever before. The recent speech of Senator Simmons of North Carolina seems to admit of nothing but the interpretation that he favors the relegating of the negro forever to a condition of vassalage and serfdom. Commenting on this and the disposition with some to debar the Negro from suffrage because he is a Negro, The Congregationalist says that this "is something that the North, we believe, will never tolerate nor the most enlightened sentiment of the South ultimately counsel."

We do not believe that there is any desire on the part of the people of the North to set up any political supremacy or social equality in the South for the Negro. But we do believe that there is a desire to see them so educated and so dealt with that there will after a time come to them every privilege under our Government which is accorded the white man. We do not believe that the Negro is naturally inferior. Give him the advantages which the white man has had for centuries and he will in general measure well up to the latter. As to suffrage we repeat what we said a few weeks ago: "He may be disfranchised for awhile without much protest; but not for long. It is as Congressman Hamilton of Michigan said on Appomatox Day at Chicago: 'The black man who can fight as he did at San Juan for the flag of his country is entitled to vote under it, and he will.'"

And it is unreasonable to suppose that the race so lately in slavery which can show such splendid specimens of humanity as Dunbar the poet, Tanner the artist, Douglass the orator, and Washington, the educator and statesman, will not ere long, under just treatment, show extensively the highest capabilities and will in time be so situated as to exercise them unhampered. To this as an end both North and South must look. The day has passed for this to be called "a white man's country." If the white man cannot hold his own against the black man with the latter just as highly educated as the former, then the white man must go down and under. And in the providence of God he will go under surely if he persists in discriminating against a people because of their color or seeks to keep them down because for centuries, lacking advantages, they have been inferior. It has been given to us to lift them up; and we shall neglect to do it at our peril. The Negro is not free in America today; and this nation will have poured out on it hard chastisement like that which came to the ancient Egyptians if it refuses to let that people from under the yoke of bondage. The things for which Prof. Du Bois of Atlanta University pleads, as set forth in our editorial review of his recent book, are not unreasonable.

We are compelled to disagree with "Bystander"; we believe the stand taken by Rev. R. J. Campbell of the City Temple, London, against the new education law is right and laudable and not a mere case of histrionic posing. The attitude of many non-conformist ministers to this unjust law does credit to their manliness and Christian courage. Resistance may mean real suffering to some and possibly to many of them; if all the dissenters would show a united front it would be an interesting spectacle and would furnish indubitable evidence that the spirit of the Reformation is still alive. If it is the duty of men of strong convictions to maintain them at all costs, then it is not bravado for them to stand before their fellow-men and say that they will maintain them.

A Michigan physician has begun an agitation in favor of an amendment to the medical laws of that State for the purpose of suppressing the disgusting medical advertisements that appear in the newspapers. It is time this reeking foulness was banished from sight.

"If Christ should come to Connecticut," he would find ten distinct causes for divorce enumerated on the statute books of that State. That is nine more than he

sanctioned when he was on earth.. Does the nine mark the rate of progress Connecticut has made in social purity?

THE ANTI-SALOON LEAGUE CONVENTION.

The annual meeting of the Anti-Saloon League of Central and Northern California was held in the auditorium of the Y. M. C. A. building in San Francisco on Thursday, June 4th. There was a good attendance and throughout an interesting and enthusiastic meeting. Superintendent Hartley reported marked progress in fifteen counties. The closing words of his report were, "Let us thank God and take courage."

The Rev. E. E. Baker, the president of the League, and who presided at the meeting, remarked after the reading of the report, "Evidently the Anti-Saloon League of Central and Northern California has demonstrated its right to be." And doubtless every one who heard the encouraging report agrees with him.

During the discussion which followed, reference having been made to the probable attempt ere long on the part of "the speak-easies" to return to Berkeley, Superintendent Hartley remarked: "I wish I had no more concern about other places than I have concerning Berkeley. There are men in the lead there who will not suffer defeat"; and Dr. Beard, one of the executive committee, said: "Rest assured, the League will be on hand."

Mention was made of Sutter county as a monument to the fact that the saloon can be put out and kept out, and that there is more prosperity without it than with it. For twelve years that county has had no saloon; and the people there intend to take no backward step.

Several members of the W. C. T. U. were in attendance at the meeting, and were asked to register; and Superintendent Hartley said: "Only God knows how much we owe in this cause to the W. C. T. U. God bless them. They are the stand-bys of our cause! Always at it."

Major G. W. Calderwood of Oakland, speaking on "Anti-Saloon Economics," said that the Anti-Saloon League is the only organization that liquor men fear. He prefaced his address by the remark that there is neither humor, nor poetry, nor eloquence in figures, but a great deal of fact." Nevertheless the Major made his figures somewhat eloquent, and when he showed by his huge bundle of press clippings, great strings or wires of them, that something was going on the Anti-Saloon League work hereabouts, he brought down the house. He urged thorough organization on the part of the people who are opposed to the saloon, stating that men say they can get more support out of the liquor element in a community than they can out of the other element. The former is organized; the latter is not. Mention was made of a man of means who said that he could not settle in San Rafael because there were too many saloons there; and it was shown to be due to the saloons that so many people passed by the towns in this part of California and went to the southern part of the State. Business men, it was said, are beginning to see this in some places and are joining in the movement against the saloon.

During the hour for the conference of the clergy the Rev. Dr. Geo. C. Adams presided. The Rev. A. H. Briggs spoke on "The Relation of the Church to the League." "The worst thing in the world," he said, "is the saloon, and the worst saloon is the American saloon. It is a traffic at war with every other traffic. It is thoroughly systematized; its fingers are in the pocket of every laborer, and it lays the knife at the throat of every industry."

Inasmuch as the League is the organization of the best forces against the worst, it has a right, said the speaker, to appeal to the church; and that appeal, if responded to by the church, will bring splendid results. It was shown, however, it was not easy at times to get that response. But when it was given it brought to the church increased moral power. "And increased political power will come to the church when it is a unit on this or any other question." Mention was made of the fact that many churches have made the League a regular department of their work and in arranging their benevolences have regard for it along with other good causes.

The Rev. W. J. Speers spoke on "The Relation of the Minister to the League." Regarding the minister as the moral teacher and leader in the community, he held it to be his duty to lay hold of everything that can be used for its betterment. It was shown how easy it is for the pastor to close the gates against the workers in this and other good causes; and it was said: "If the League worker comes along and asks your support, give it to him, whether there is any work going on in your town or not. There is work going on somewhere. The League is the child of the church and deserves its best. Brother, consult Christ, before you close the doors against the representative of any good cause."

Dr. E. E. Baker told of his first acquaintance with the work of the League. When Superintendent Russell first came to Dayton, Ohio, while he was pastor there, he was skeptical as to good to result therefrom. But he had found soon that here was the opportunity for the church to do something against the saloon. It was his opinion now that the church people wanted to do something, and that the way was open now for pastors to say to their people, "Here is your opportunity." "We pastors keep the churches from co-operation or we lead them to it."

Dr. Bovard said concerning the work: "We are making a great impression. We are consolidating sentiment against the saloon." He showed that the League had been called into existence in California by the united action of the churches. Reference was made to the splendid service of Judge Thompson of this city and Vallejo, a lifelong temperance worker, in securing the excellent local option measure in this State.

Dr. J. A. Wilson asked, "How can we get the needed co-operation?" And said in answer: "We must go right to our people and enlighten them. Pastors must, over and over again, bring it up; they must be given bed-rock facts and shown their opportunity."

Dr. J. N. Beard stated that he had looked long for some agency for work against the saloon that would have a financial system. This, he had found in the Anti-Saloon League. And he counseled pastors not to be afraid that the helping of the League would interfere with other causes. No one had found a collection in its interests to hurt any other interest.

Dr. Geo. C. Adams spoke of the difficulties of marshaling the whole forec of the church, and advised sympathetic handling of those who were not prominent or active in opposition to the saloon because of their business relations.

At 6:30 in the evening a dinner was given to the ministers and delegates at the California hotel by friends of the League. There were after-dinner speeches by representatives of different denominations,

which showed a desire to co-operate in every way possible against the saloon.

In the evening there was an address by Archbishop Montgomery, who was greeted with hearty and prolonged applause as he arose to speak. He held that the unregulated sale of liquor was a great curse. It was evident from his address that the Archbishop was not as much opposed to the drink habit as many of the Anti-Saloon League workers are; but it was encouraging to have him take the stand that he did take. The present writer heard only a part of his address, and that showed his position to be that high license would bring better results in this city. And of course he is right about that at the present time. Nothing other would succeed now. But, the Anti-Saloon League looks of course far beyond high license. That is but one step of many. And the day has gone by when high license will satisfy to any great extent. The sentiment is growing all the time in favor of putting the saloon out entirely. And the Archbishop voiced unmistakably his opposition to the saloon.

Several times during the convention mention was made of the splendid work being done by Superintendent Hartley, showing that wherever he goes he is winning the hearts and the confidence of the people.

The Bystander.

The first impulse of the Bystander this week is to correct some mistakes which appeared in the last installment from his pen. He would like to say, for example, that "Emerson was idolized before his death and idealized after his death," and that he did not mean to convey the impression that Campbell Morgan was both kite and tail of the Seattle Congress, only the kite. For the mistakes in the Bystander column of The Pacific there is no desire of course to blame the printer. The Bystander is a poor penman.

The Woolly West.

The Bystander does not like Eastern writers and speakers to assume that we Westerners are wild and woolly. We are not. In an excellently written report of the Seattle Congress, appearing in one of our church papers, the writer expresses his pleasure that "The papers and debates show that the men even in the smaller places are reading Fairbairn, James, Harnack, Denney and other writers who are shaping them the world over. They are grappling with the speculative questions that are agitating men's minds in Boston, London and in Berlin." The ministers in the West need no felicitation for their ability to keep up with the times. We have steam engines and book stores and brains out here just as they have elsewhere. We have as poor preachers and as good preachers as can be found anywhere on earth. We are not less intellectual than the men are in Boston, in London or in Berlin. There should be no cause for surprise or praise. We are a part and a mighty big part, too, of this solid earth. Time is passed for any one portion of the country to speak patronizingly of any other part. There is no reason why the Congress at Seattle should not disclose qualities equal to the best anywhere. The majority of Western ministers have received Eastern training.

The Presbyterians.

The Assembly at Los Angeles reveals some things of significant interest. The debate on the change of the standards uncovered some conscientious scruples against hard and fast conclusions.

Dr. Van Dyke, for example, argued against infant damnation on the ground that he had lost two of his dear children whose innocent lives appeared as arguments against the dogma of election. A reporter made innocent inquiry in making up his report as to the destiny of non-elect infants before the action of the Los Angeles Assembly. After all the Presbyterians have been slow to recognize and confirm the change of belief which for a long time was wrought in the public mind on this question of elect infants. At the last session Dr: Van Dyke was severely criticized by a speaker for lighting a cigar on the streets of Los Angeles. The only time the debate waxed hot was when the tobacco resolution was discussed. Dr. Van Dyke said to a reporter of the "Times" that "what the Assembly now needs is a resolution against pie and doughnuts, which make men foolish." He said other things which the Bystander refrains from quoting because they were as extravagant as the assaults made upon him upon the floor of the Assembly. All of which goes to show that good people will differ on things which may or may not concern the individual conscience only.

Abbott, Cleveland, Beecher and Hillis.

Dr. Lyman Abbott and Grover Cleveland, speaking on the negro question have expressed some sympathy with the Southern view of disfranchisement. They have raised the question whether negro suffrage granted at the close of the war was wise. Dr. Hillis of Plymouth church, Brooklyn, has severely criticized these gentlemen for being disloyal to their convictions and to the position of the North. "The Brooklyn Eagle" severely comments on Dr. Hillis' sermon as follows:

"Dr. Hillis should find out what Grover Cleveland and Lyman Abbott think and say—and then he should rethink it and resay it with all of his facile power to make reproduction seem to be original utterance. The cheap and easy notoriety to be won by attacking them will be of shorter duration and less value than the wisdom to be gained by following them. And wisdom is the principle thing. To assume that either of them is trying "to revise God's word" is alike gratuitous and erroneous. Beside, it is not very grateful. Grover Cleveland, who knew Henry Ward Beecher much longer and much better than Dr. Hillis did, made the success of the Beecher Memorial possible by the best words on its behalf that have been spoken. Lyman Abbott, the pupil, the confident, the colleague and the intellectual, spiritual and pastoral successor of Henry Ward Beecher, preserved and reorganized Plymouth church as an institution to which a call was at all worth accepting by Dr. Hillis himself. When the doctor has lived ten years more he will be five years wiser and by that time—well, let us wait."

"The Outlook" has published an opinion of Mr. Beecher, which probably appeared in the Louisville Courier-Journal, in which he expresses himself in a manner indicating his sympathy with the so-called Southern suffrage position. Mr. Beecher is not here to answer for himself and it certainly would be a matter of interest to know what he would say. It is pretty safe to conclude that sensible as he was he would agree with the position of Abbott and Cleveland rather than with Dr. Hillis.

One of the most difficult things for the Northern mind to do is to think of the political place of the negro without passion and without sentiment. The fact is the less the North has to say about the negro question in the South just now, the better. Nobody who now doubts the wisdom of suffrage, would seriously argue to prevent the negro because of the color of his

skin from ever exercising that prerogative. It is a question of expediency for the time and not one of race or of politics. It is simply a matter of common sense. Many thoughtful men who believed in the negro suffrage at the close of the war, question the wisdom of suffrage at this time. It looks as if the negro was dividing Plymouth church, Brooklyn.

Dante.

The Bystander's comment on Dante in last week's "Pacific" has brought a rejoinder from a profound student of Dante, and from one whose opinion is to be respected. This friend of Dante thinks the Bystander's observations "unwise and unworthy." Dante is accorded a high throne in the realm of Italian letters, but theologically he is to be classed with Angelo whose "judgment" on the walls of the Sistine chapel is the expression of his crude faith. Dante was in love, and if you please, in politics. He did not come out of either very successfully. The Divina Commedia depicts a vision, in which Virgil or reason conducts him through hell and purgatory, and Beatrice or revelation, and St. Bernard conduct him through several heavens in which he sees the Trinity. Hell is described as a funnel-shaped affair, the narrowest circle of which is at the earth's center. Purgatory is a terraced mountain rising out of the ocean. From the top of this funnel the poet passes through several heavens to God. Conversations are held with all sorts of people in all degrees of spiritual experience.

It is not a matter of surprise that half a century later the republic of Florence set apart an annual sum for the interpretation of Dante's lines in the churches of Florence. The scheme is immense, the meaning to our times more or less obscure. It is out of place in the 20th century, just as the pyramids and the sphinx are. The men who have read him through are few. Judged by a 14th century standard, he is great. Judged by the standards of today he is great only in expression, which by the way is splendidly ambiguous. Dante has never been understood like Bunyan or Milton. The modern mind does not accept the hell of Dante. The apparition, vision, image and mystic circle are not appreciated by the practical mind of today.

The Bystander believes two relations or attitudes have been established towards Dante. That of indifference toward the wierd and visionary, and that of inquiry into the transcendant and imaginary. The many are represented in the first, and the few in the second attitude.

The Bystander is not entirely lacking, in poetical sense, but he is willing to be set down in the list of the stupid, and invites his critic to make plain the purpose and usefulness of Dante's mixture of vision and fact of heaven and hell and their circles of classified life.

What the Bystander had in mind was this: That "to be great is to be misunderstood," and that certain minds feed upon the inexplicable which passes for genius. If Jesus had cast his sermons in the form adopted by Dante, Christianity would be as much of a blank today as the works of Dante. The world is charged with the mystical spirit of the orient, expressed in phrases as indefinite and unreal as the mirage. To be great may be to be misunderstood, but after all, clearness is genius, and common sense useful. Dante is neither clear nor sensible. To read him is like climbing a mountain. Most people prefer elevators. Dante's thought is scenic. It is wild and wonderful. The Bystander has little sympathy with people who work themselves up in a frenzy over the transcendant, the oriental, and the mystical, whether in Dante, Emerson or Maeterlinck. Much of this enthusiasm is pretentious and not worth while. It may be "unworthy and unwise" to say so, but the unworthiness consists in not talking after the manner of our fathers, and the unwisdom in not keeping pace with what is falsely called modern culture.

Acorns From Three Oaks.

Aloha.

Car Christianity.

I don't refer to the comely chapels travelling on wheels and carrying the gospel to neglected railroad towns. The Baptist friends have used them and our western roads have been liberal in accommodation to them. All men know that "Godliness is profitable in all things." Cecil Rhodes was kind to the gifted Hofmeyrs from wit if not from heart. They say from heart and can we dispute them? Christianity cheers a car as it does a home or a boarding-house. Had we photographs and audiphones repeating the scenes and sounds in the cars, carrying delegates to Seattle, we should have a series of car Christianity conceptions which would prove this acorn ripe. Coming home car-Christianity expressed itself in song. In other ways, too, but chiefly in song.

Our lovable Mr. and Mrs. Brooks were on the train. We knew she blossomed in song for Saratoga and Seattle has had a taste of it. But he can sing like Tennyson's brook, too; Prof. Nash, too. When these fell in with some lovely Presbyterians coming from Montana to the General Assembly at Los Angeles, such a flood of melody filled the car as brought happy hands together in plaudits of delight. —"America" and "Star Spangled Banner," "Swanee River" and "Swing Low, Sweet Chariot!" the "John Brown Chorus" and "Joy to the World!" From these and many more they sang up and on and away from us laymen, until our petty chorus power and knowledge was distanced, and we could only listen and admire and applaud. They tried to stop but we would not let them. From tea time until ten it was a feast one does not often find. It wound up there with "Blest Be the Tie That Binds!" sung feelingly, and the Mizpah,"God Be with You Till We Meet Again," sung as it is not often sung. If the Assembly had a few score such singers as the Montana Presbyterians it had the musical nucleus of a Pacific Coast Congress, and they, as we did, are singing their way home from the Los Angeles vestibule of "Beulah Land." This comfortable tourists' car, en route from Oakland to Chicago via Central Pacific and Omaha, has had no music but the cries and laughter of well-bred children. Yet it has been a practical exhibition of car Christianity. The old porter is a model of patience. The four rollicking youngsters have had about every woman in the car helping the pleasant tired mother bring home her young Hawaiians, born under the flag. The Massachusetts lady who didn't bring a lunch basket has "dined out" in the car daily because she is gracious and appreciative and the children take to her. The orange-grower from Tulare county opens his great tin box and porter and people sample a ranchman's everlasting lunch. Dr. Dille's little Methodist's chicken must have been a ten-pound Plymouth Rock, for it has passed around from Benicia to Kearney. Chocolate, coffee, tea and lemon juice have been shared, and the porter has not been forgotten. The debaters on capital and labor compromised on cake. "Behold, how good and how pleasant it is for brethren to dwell together in

unity!" One has brighter hopes for American society after two such exhibitions of car Christianity. One who can't sing may introduce singers. One who can not cook may praise the cooks and scatter their bounties. Congregational lunch-boxes are a genuine aid to car Christianity. "If you want a field of labor," you may find it in a car.

Straightening Out!

The notable thing about the old railroad along which Leland Stanford drove the last spike is that it is straightening out. It no longer follows the post-coach or mail-riders' trails. Kit Carson and Tremont would not find the old paths if their brave spirits came back to earth. The new cement bridges are fine. The embankments are high. The new speed will be speedier. Evidently somebody means that the new roads shall not win the old patrons or beguile all the new ones. What pluck those pioneers had who pushed their way across these trackless plains. If Christian builders for a yet higher civilization on our beloved coast want added inspiration to that, the heroic Whitman furnished, they might find it in the push of those Sacramento merchants who determined the East and West should be bound by iron rails. It were worth while to open California's gardens to a longing world.

Deeper than appreciation of the heroic pioneers, stronger than admiration for the sublime audacity which tunnelled these mountains and made civilization possible, has been the gladdest personal note ever sung in the writer's soul for the privilege of living on the sunny slopes of the golden west. I remember how, in college days, I dreamed to save enough in a life time to visit once the Golden Gate. I questioned if once I might take the stage ride north over the wild mountains to the Columbia. How little he knows of God's glorious leading who puts an honest boy's hand in his Savior's and goes where he is ordered. You'll smile as my thought writes out. My grand old Don, ancestor of a noble race, came not stupidly to the privilege of my hearth-stone fire after a splendid field day, but settled down with on expressive and intelligible satisfaction. So have I sat back again and again and yet again, and told the carful, viewing this long landscape o'er, satisfied as never before with California. Not boastful, but very grateful. Grateful across Nevada's wildness. Unquestionably glad not to live in Utah. Idealizing California in Idaho. Neither voting for Bryan nor coveting Nebraska. We'd welcome some of the floods desolating Iowa and rolling down the Big Muddy, flooding this Missouri Valley, for it would redden our apricots, blue our prunes, bring down our hay bills. If any toast-master taps me for a talk it's bubbling now as I look out on submerged hayricks, overturned fences, boys wallowing in mire to do farm-chores, and river lassies looking lost on their muddy ways to country stores.

Everything is green as I see—even the station "Logan," as we whirl by, is painted green. If once these folk melted in spring, cycloned in summer, blizzarded in winter, should get eyes on California, they would call themselves green not to resurrect old Horace Greely, if necessary to hear his persuasive advice, "Go West."

A Great Text.

Doctor Bradford has made me his everlasting debtor by calling my attention to an oft-read text, but never sensed until he opened it to a grateful company in Brother Tenney's church at San Jose. "He that loveth is born of God." Noble birth is not limited to him who loves God, or Christ, or humanity. Thank God! I know now why, with eager step, I went to my poultry yard to see if Eighty-three's last little belated chicken had survived my warm handling of it and careful placing of it in the sun while she, cherishing mother, was keen to begin her scratching for the impatient little brood. It was a spark from him who watches the sparrow's fall. My love for my dog is dignified, for not only am I a deity to his worshipping dog-heart, but he, as well as sugar-loving Tony, is part of that creation which my God pronounced very good. It was a good verse our Moderator gave us to start us on our journey to that memorable Congress whose keynote was the world's need—love. Brotherly love there was, the repeated heart-throb of God in us—the hope of glory.

Those loving, serving churches, that tireless committee, the hospitable hosts, the fraternal rallies at the marvelous Bible reading, were verifications of the glorious text. Love made our dusty cars palaces of the King's sons, and feasting places for His daughters as simple home fare had flavor as if from heaven. Gliding through green fields to meet loving friends in Chicago, I cannot tell what God's love is. Campbell Morgan reached a high scale, but strove in vain to tell it all. God is love. He that loveth is born of God. By this shall all men know that ye are my disciples if ye have love for one another.

A VOICE FROM THE SOUTH.

This article was written by the Rev. Dr. S. A. Steel of Lumberton, Mississippi, and was published in the St. Louis Christian Advocate under the caption "Carnegie's Gift to Tuskegee." Its perusal may enlighten many persons as to one of the greatest questions or problems which this nation is now facing. In this connection attention is called to our editorial, "The Souls of Black Folk," and our editorial, "The Race Problem."—Editor.

Before leaving Skibo Castle recently Mr. Carnegie gave $600,000 to Tuskegee Institute. Mr. Carnegie conveyed his munificent gift in terms highly flattering to the distinguished negro, Booker Washington, who presides over Tuskegee, and this praise was well bestowed for Washington's life is an inspiring example, both to black and white, of what earnestness, industry and self-reliance can accomplish. Mr. Carnegie is reported to have said in connection with this gift that he believed the education of the negro along the lines established by Booker Washington at Tuskegee would solve the race problem. Two years ago the majority of intelligent people in the South would probably have shared Mr. Carnegie's opinion, or at least have cherished a sincere hope that he was right. It is certain that no institution for the education of the negro promised better results or shared so largely in the good will and confidence of the Southern people. Its distinguished President was invited to address Legislatures and Conventions and Conferences, was lauded by the press and encouraged on every hand. But there has been a great change in public sentiment in the South towards Booker Washington and his school, and his theories of negro education. This change has been brought about by the discovery that behind the industrial education of the negro lurks the design and aspiration of social equality with the white race. On this point the South ought to be, and I believe will be, inexorable. It ought to be because the social recognition of the Negro would mean intermarriage between the races, and this would be the ruin of both. Once allow it, and within fifty years America will be

peopled by a mongrel type of humanity, and civilization set back a thousand years. The South never faced a graver issue than confronts it now in the scheme to educate the negro with the ideal of equality with the white man as its inspiring motive. The issue of 1860 was nothing to it. The greater issue of the political supremacy of the negro after the war cannot be mentioned with it. This involves the life of the Caucasian race, with all that distinguishes this race as the leaders of the world's progress. No people can be asked to commit suicide that another people may live. The logical results and the manifest tendencies of negro education along the lines established by Booker Washington at Tuskegee is to Africanize the American people, and it demands and justifies the utmost we can do to prevent it. Booker Washington is a very adroit man in some respects. He has nowhere, as far as I know, avowed the design of social equality —he has nowhere disavowed it. But it would be easy to cull from his speeches in the North statements that mean that and nothing else; while his own example in accepting the social courtesies so foolishly extended by President Roosevelt shows clearly enough what he likes and what his students aspire to attain. Talk as you will, we are up against the issue of social equality with the negro as the result of his education along the lines of Booker Washington's work. Our people are discovering this fact, and this accounts for the change of sentiment toward Washington and his work. Mr. Carnegie is mistaken. The education of of the negro along the lines of Tuskegee is not going to solve the race problem. It is going to complicate it. It is all well enough to teach a negro a trade. Skilled labor in every department is better than ignorant labor. It is not this that is doing harm; it is the insistence by the North on the equality of the negro with the white man. There is the evil of Tuskegee.

In view of the manner in which a great deal of the help given by the North to the negro has been conveyed, in view of the things said and the insinuations made, it is difficult not to think that hatred to the South has prompted a great deal of what has been done; but I am willing to allow that in this I may be mistaken, and that an honest and honorable motive is behind it. It has persistently ignored one fact, which is, or ought to be, self-evident to everybody, viz., that the friendship of the Southern people is essential to the improvement of the negroes. No matter how much money the wealthy North may pour into the South for negro education if it is done in a way to arouse the hostility of the white people toward the negroes, it will prove of doubtful benefit. The friendship of the Southern people for the negroes survived the revolting revel of "reconstruction" because the old feelings between master and slave were too deep to be obliterated. They are gone now. We are dealing with new elements. Still there is no natural antagonism between the white and black people in the South. If left to themselves they adjust their relations harmoniously. But they are not left to themselves. The people of the North, who look at the whole question from a purely theoretical standpoint, and know little or nothing about the actual conditions of the problem are eternally meddling with it, and in the most irritating way. Not content with freeing the negroes, they must suddenly enfranchise them that they may rule over their former masters; and now, with a great flourish of trumpets, they must demand for them social equality, humiliate Charleston by forcing her to have a negro Collector of Customs, and insult Mississippi by depriving a whole community of postal facilities, contrary to all law and justice, because they dared to object to a negro woman as postmistress, incite the negroes all over the South to dreams of social equality by White House dinners to Booker Washington, and ill-advised discussions by press and platform of the rights of the negro.

What is the result of this agitation? Does it do the negro any good? Does it add one iota to the sum of his welfare? On the contrary it awakens the hostility of the Southern white people toward the negro. Take a significant fact. We are to have an election for Governor in Mississippi next fall. A number of candidates are in the field. One of them, Major Vardaman, is outspoken in his opposition to the appropriation of public money for the education of the negro. At present good judges think he has the lead in the race, and it is largely due to this issue. Now Mississippi has heretofore pursued a liberal policy toward the negro, and under such staunch Democratic leaders as Lamar and Walthall and Lowry and Shands and Sims and George, made the education of the negro a part of the public policy of the State. Why this reaction? The reason is very plain: The Southern people are willing to educate the negro as a negro, but when social and political equality are made parts of the program, as the North is now insisting, the Southern people will oppose the education of the negro. As Mr. Carnegie has given $600,000 to educate negroes to aspire to be social equals of the white people, to enter their homes, to wed their sons and daughters, his gift is a most serious menace, not to the white people, but to the negroes, for we will settle the race problem in short order when it reaches the social equality stage. That is the dead line.

One of the difficulties in the way of a mutual understanding of the true conditions of the case is the superficial intermeddling of outsiders. Take for example the reported utterances of Dr. MacArthur, a Baptist minister in New York. He recently made a hurried trip through the South to study the "race problem." Of course he knows all about it. A glance from the window of a Pullman car on the flying train gives him a clearer insight into this dark subject than the experience of people who live here all the time, and deal with the question every day. So he tells the public that we have recovered from "the shock," as he calls it, of the White House dinner, have rallied from any feelings we may have had about the Crum appointment, have unbounded admiration for Roosevelt, and regard Booker Washington as the Moses of his race and as a real second Washington. This is complete misrepresentation of public sentiment in the South on every point mentioned. We were never "shocked" by the White House dinner incident. Mr. Roosevelt has the right to eat and hobnob with anybody he pleases, black or white, red or yellow. But knowing the moral effect this conspicuous example of social equality with the negro would have have on the race, we deplored it. We deplore it still. It was the beginning of this unfortunate revival of race antagonism. We still think the Crum appointment a deliberate and studied insult to Charleston, and through Charleston to the whole South, as unwise as it is unworthy of the President of the whole country. We think Theodore Roosevelt a man utterly unsafe in the high office he holds, impulsive and stubborn, with a spirit of animosity to the South inconsistent with our place and welfare. And

we no longer have any use for Booker Washington and his scheme of social equality disguised under the specious policy of industrial education. I know the South. I live here. I travel all over it. I am a part of it—a Southerner, thank God, from the soles of my feet to the crown of my head. It has often fallen to my lot to utter unwelcome truth. And I tell you that the North and South are wider apart on this negro question than ever before. The South has been long suffering and patient. She has felt all along that the negro is the involuntary agent of all her woes, and she has dealt kindly with him in spite of the irritating interference of fanatical philanthropy or selfish political policies of the North. But whoever thinks the South will acquiesce in either the political supremacy or the social equality of the negro is a fit person for a lunatic asylum.

By meddling with politics and practicing social equality, Booker Washington has betrayed his mission to the people. Carnegie's millions cannot redeem him. The friendly feeling of the Southern people and the confidence they felt in his work was worth more to his race than all of Carnegie's fortune. I shall not be surprised if the Southern States say to the North: "Gentlemen, we are willing to aid in the work of educaating the negro that he might become a better citizen. But since you insist that even his industrial training shall prepare him for social and political equality with the white people, we turn the job over to you. We will give him public school money in the proportion to the taxes he pays and no more." This is the trend now. And when it comes, nobody will be so much to blame for it—or to thank—as Theodore Roosevelt and Booker Washington.

On the face of the face of the subject, it looks absurd to question the wisdom of educating the negro; for education is only another term for the improvement of man, and that is the inalienable God-given and eternal right of every human being. But when you reflect, and ask yourself what you are going to do with the negro when he is educated, then the question assumes a solemn aspect. The South says he shall not live here except as a negro, a separate and inferior race. The north says he shall not live here at all. On this Pennsylvania, Illinois and Nebraska have all spoken recently. Can the negro face such treatment as he receives at Joplin in Missouri and Thebes in Illinois? Boston is no better, for while I am writing this, I am informed of the threat to burn down the house of a Boston millionairre because he had sold it to a negro—presumably an educated negro. What are you going to do with the negro after he is educated? The essence of the problem lies there.

I could tell Mr. Carnegie, but it would do no good. He would set down as the North does, all serious thinking down this way that does not fall in with its theories, to Southern prejudice. But he would be a real benefactor to the negro if, after having given Booker Washington $600,000 to educate them, he would give $5,000,000 or more to transplant them in Africa, where they can enjoy their attainments. The South will derive no benefit, and the negro much injury from Carnegie's gift to Tuskegee.

Next Monday at 11 a. m. there will be a union meeting of the ministers of San Francisco and vicinity in the Y. M. C. A. auditorium. This meeting will be addressed by the Rev. I. W. Hathaway of the American Sabbath Union. A cordial invitation is extended to laymen to attend this meeting.

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 12. **June 21, 1903.**

Paul's Charge to Timothy. 2 Tim. iii:14 to iv:8.

It may be of some service to the memory if this lesson is studied as a series of quartetts. The first of the series is in iii: 14-17, and has to do with

1. The Scriptures.

The Old Testament writings are undoubtedly here referred to, which may go some way in giving us an estimate of Paul's opinion concerning his own writings, the last of which is our text for the day. The church has always placed his epistle by the side of the collection he here speaks to Timothy of, so that what may be said of those may also be claimed for the latter. The four things said of these scriptures, now gathered into our Bible, are: (1) They are sacred (v. 15). The Greek word here is not used elsewhere in the New Testament, but is constantly employed by Josephus. It indicates the reverence in which the Scriptures were held, and the distinction between them and ordinary writings. It is a modern notion that has sought to rob the Scriptures of this sacred reverence, which is their right, by an attempted classification of them with the religious books of other religions. Webster gives one definition of sacred as "possessing the highest title to respect, reverence or veneration." This conception of "sacred" has full warrant in connection with the Bible, and every reason for it of the multitude at our hands ought to be brought to the minds of young students of Scripture. It is inevitable that a lack of respect and reverence for the Word, is accompanied by a sinister lack for God. But it should be emphasized that familiarity with the Word is the surest means of securing our respect and reverence for it, as also for the God of whom it tells. The opposite idea has too long prevailed, and a superstitious respect has sealed the covers and relegated the Bible to center tables and neglected shelves. (2) They are inspired (v. 16). Inspired means breathed into, and the surest way to discover that inspiration is to get intimately acquainted with the contents of Scripture, namely, "It is profitable for teaching—instructing us in all the essentials of religion—for reproof—convicting us of all modes of life and action that are not holy and right; for correction—an important addition to the reproof; it not only tells us that we ought to be right, but is able to set us right, it corrects by making us right when we follow it; for instruction in righteousness—better, as in the margin of the Revised Version discipline, the means whereby we train ourselves in the Christian life, just as by his instructions the soldier is trained in military life or the scholar in intellectual life. The book which can accomplish these things in an ordinary sinful mortal's life needs no other proof of its being inspired by God. (3) They are practical (v. 17). In this they supplement nature. From the time when the child is able to think nature's great teaching is, "Be practical." All the bumps and failures and disappointments of life could be made to revolve about these two words. But practical life is possible from two centers, self and God. The former has been tried for centuries and found wanting, the latter is being tried since the Christ came and led His unselfish and intensely practical life, and it is changing the world. Don't be afraid of the term "Good works." Lay hold of the Scripture principle, and your only regret will be that none of your works seem quite good enough. (4) They are needful (v. 14). That little word

"but" makes the instruction given to Timothy fairly luminous. Read v. 13 and see the picture of the times. Paul gives us a not very wrong description of our own age. And what is to prevent our following in that direction or being influenced by these powerful surroundings? Our Scriptures, taught to and practiced by the young, that they may "abide" in those precepts when they take up life for themselves.

2. Incentives to fidelity (v. 1). The Christian life must be lived here, and all the elements that enter into our every-day existence find a place in it. No parent or teacher needs to be reminded that incentives to the highest and best lives are continually needed lest life sinks to a very low ebb. Scripture recognizes the same for the Christian life and supplies them. Specimens will be found in Matt. vii:24-27; xvi:24-27; xix:29; Rev. ii:7, 10, 17, 26-28; iii:5, 12, 19-21. Here are four: (1) The presence of God. Comp. Ex. xxxiii: 14 and Heb. iv:13. (2) The judgship of Christ. All His life and works and words are so ideal that merely placing men by them constitutes a judgment. (3) His second coming. We have lost one of the greatest incentives to fidelity when we leave out of our account the second appearance of our Lord, as all church history shows. (4) The extension of His kingdom, which, involving the eradication of evil from the world, is beginning once more to prove an incentive; it is in reality the missionary motive.

3. The preacher's commission (v. 2).

Timothy was at this time in charge of the church at Ephesus, and while Paul urged him to hasten to Rome, he was not sure of seeing him, so he sends his message as from a veteran to his son. Four things are included in the charge. (1) The message. Timothy was to "preach the Word." So are we, whether ministers or teachers. That is an art which is in some danger of being lost. It is much easier to preach or teach something about the Word than the Word itself that we are tempted to follow the line of least resistance, to our loss. No one can listen to the preaching of Rev. G. Campbell Morgan without feeling that there is as much in the Word for preaching as there is ammunition in the arsenal of a modern war vessel for firing. (2) Perseverance. There is a method of being "in season and out of season," and yet not obnoxious. But it requires a most tactful presentation of the Word in order to win men. One needs to fish perseveringly, but also to have his hook well baited. (3) Watchful of those committed to his care, as their spiritual well being depends so much on the pastor's work with the individual. The high office of Timothy and hence of any pastor, cannot be overestimated if he successfully accomplishes these three things. He must count errors, or bring them to the proof; he must rebuke when sin is apparent; and he must exhort by placing truth over against error, righteousness against sin, urging men to accept. (4) The spirit in which this is to be done, for it requires the two elements here emphasized, patience and skill, something which comes only through long practice.

IV. The Signs of the Times (v. 4-5).

Dark days were ahead for this minister, and Paul knew present signs well enough to predict the future. The world at Ephesus was a type of the world in the twentieth century separated by a hemisphere from Ephesus. (1) Men would not endure "healthful" doctrine. It is unfortunate that medicine is so often unpalatable, since it is so necessary for the diseased body. The physician may prescribe and even compel the patient to swallow the dose, but God will not force his healthful teaching upon men. They have to realize the diseased condition of the soul and apply the remedy which cost the thought, the labor, the sacrifice of the Son of God. (2) Select their teachers. The characteristic feature of men from time immemorial is their willingness to listen to those whose sentiments they can applaud. Without any comment we give the exact meaning here, and ask whether it fits this generation. Those who have "itching ears" are ready to be entertained anew by other novelties. The great fact is significant. They will hunt out teachers after their own desires; they will discover those who, pretending to be religious teachers, participate in the sin of those whom they instruct, in so far that they will countenance instead of rebuking them. (3) They will disregard the truth. How often we hear of those who are great sticklers for finding the truth, who throw over the Bible truth. It is not "scientific" or "philosophical," or "rational"; anyhow, it does not suit them, so they turn from it. (4) Substitution. They must have had fables in those days, for Peter mentions the fact that he did not follow one when he believed in Jesus as the Christ (II Pet. i: 16). It is quite worthy of note how often the "critics" have accused us of following myths in much of the gospel narrative, and how ready they are to substitute what we know to be nothing less. Strange delusion. Can it be that these fall in the list of those who "believe a lie?"

V. A review of life.

For the first time of which we have record, Paul seems to have regarded deliverance as impossible and the end certain. But with what satisfaction he reviews the campaign. His fight had been that of a trained athlete—good; he had gone over the entire course marked out; there had been a time when he feared lest he should not (Acts xx: 24). He had kept, i. e., preserved, the faith inviolate; he had been faithful to the trust imposed upon him. He expected the reward, for "He was faithful that had promised." The day of storm and conflict had passed; the evening had come. A few years ago, when pastor in Tacoma, the writer experienced a day of unusual severity. The rain poured down, the cold wind in the afternoon brought snow, and the hilly streets of the city were little less than sliding paths. Just before sundown the clouds suddenly parted, and the setting sun came through a thin vapor, which made everything brilliant in yellow tints. Happening to glance toward the mountain whose great cone had been receiving the snow all day, whose sides were covered down to the base in the whitening flakes, freezing as they touched the earth, I saw the yellow light roll up the heights to the very summit, making the whole mountain a mass of burnished gold, shining in the calm and beauty of the evening hour, glowing with ineffable splendor in the rays of the departing day. The peace of God seemed to settle over the scene; the grayish tints supplanted the golden on old Tacoma's sides, but far up towards heaven one peak still retained the glory as though catching the last glimpse of the departing sun, it would flash its radiance back to earth, a silent witness of hope, of beauty, of blessedness. So the life of the Apostle. The storms had but clad him in splendid preparation for the triumphal hour. The light fell gloriously, and richly tinted the great soul of this magnificent monument of God's grace, and still reflecting the radiance of the Sun of righteousness to us, his life joins that of the innumerable throng, who cease not their praises to him that sitteth upon the throne, and unto the Lamb. At evening time it was light!

Christian Endeavor Service.

REV. HERBERT N. BEVIER

June 21, 1903.

How We May Learn to Use Our Sword. Eph. vi:17.

That was a noble figure of the great Apostle, that figure of the Roman soldier. It was very true to life, and is useful today as ever. Nothing is truer than that we are warriors in a great conflict with all the forces of evil for antagonists. The days of the armored troops are over, but that for which the armor stood—protection against an enemy—is still a vital need in war. So in the Christian conflict we need armor for defense and weapons. The weapon referred to in this splendid description of the panopoly of the Christian is the sword designated "the Sword of the Spirit which is the word of God." The subject is an inquiry as to the way to use this weapon most effectively. In the first passages we are urged to take the weapon, in the next its effectiveness is pointed out—it is quick and powerful, sharp and double edged, capable of dividing asunder, piercing and discerning the thoughts and purposes of the heart—and in the last it is adjudged to be faithful—God cannot deny himself.

* * *

The Master himself has given us striking examples of the effective employment of this weapon. As a youth he searched the Scriptures with an inquiring mind. We are told distinctly that when he was found in the temple with the doctors that he was learning to use the law, but we know that to expound the law was a chief duty of the scribes, and it is more than probable that He was at that very hour of His wonderful adolescence eagerly learning the use of the great weapon on the one hand, while with inspirational power born of His own oneness with the Father, He was wonderfully teaching on the other. He was getting about His Father's business, and knew full well that He needed first a thorough grounding in the Scriptures. We do not know that Christ knew any other book—although it has been attempted to show that He seemed to know Plato—but we do know that He was very familiar with the Scriptures. Among the first words that escaped His lips on the opening or at least the threshhold of His public ministry, was "It is written." In that great picture of the temptation He shows that He is a master in the use of the "Old Sword." There are but three strokes of the faithful blade, but they are fell strokes, and with each the arch foe is unhorsed, and with the three vanquished. "It is written men shall not live by bread alone, but by every word which proceedeth out of the mouth of God." "It is written thou shalt not tempt the Lord thy God." "It is written thou shalt worship the Lord thy God and Him only shalt thou serve." After this we are told the devil left Him, and angels came and ministered to Him.

* * *

We may conclude from Christ's example that one way to learn to use the word is to study until we become quite familiar with it. The good old times when the Bible was committed to memory seem to have passed away. We no longer hear of prizes offered for the faithful repetition of the Ten Commandments, the Sermon on the Mount or the one hundred and nineteenth psalm. The Golden Text suffices for memory drills in most of our Sabbath Schools, with perhaps the title of the lesson added in now and then a school or possibly a question and answer in the cathechism. All these are well enough, but they do not, nor can they take the place of a mind thoroughly furnished with selected and useable portions of the sacred Scriptures. The Endeavorer who knows his Bible has not only a sword, but a complete arsenal at command, and is ready for the attack of any foe. We believe that more attention, very much more, should be given to the fixing in the mind of the more important and most beautiful portions of Scripture. Why should not a definite selection of ten or more verses or a paragraph from a prophet, a psalm or an epistle be recited at each meeting with the same faithfulness as the pledge? The Bible by heart would be better than the prayer-book, and a most useful and helpful way of applying the Sword of the Spirit.

* * *

Another way to acquire facility in using the Sword of the Spirit is the that of prayer. Bible who pray most are the best Bible expounders. As prayer opens a channel into the heart of God, so it helps us to the cream and marrow of Scripture. After an hour with God truth flashes from the word. After communion with God conference with the Bible becomes a joy and sweet study. Prayer gives the key to many a knotty passage, sheds a luminous ray over many a difficult text, opens a way into many a dark continent of truth hitherto unexplored. Prayer will nerve the arm that wields the sword, and steady the hand. We should always pray before teaching or attempting in any way to use God's word. Another way is to think long and deeply upon the word, give the spirit time to work out its meaning. It is wonderful how much our sight into a passage or a verse will deepen and unfold by permitting the mind, under the control of the spirit, to act long upon it. It is remarkable how such treatment will sharpen the sword.

* * *

Let us honor the word by using it—endeavoring to discover the sense as Ezra did—seeking the mind of the Spirit. The Bible has a particular message of redemption and pardon and growth and eternal life for our day. Let us try to permit our day to have the message. We need more Bible in the church, more Bible in the State, more Bible in the school. If the Attorney-General's opinion that the Bible is a sectarian book be true (which we seriously doubt) let us at least have nonsectarian selections from it, read and studied for their moral elevation and their literary power in our public schools. It is a sad pity that while all other classics are permitted, that the world's supreme book, both of literature and morals and spiritual religion in its essence and vital power should be excluded. It is a prohibition fraught with the gravest dangers to the republic. Why should not Christian Endeavorers add to their list of noble causes that of the restoration of nonsectarian Biblical instruction in the public schools?

UPPER BAY ASSOCIATION.

The meeting of the Upper Bay Association of Congregational Churches at Rio Vista May 26 and 27 was well attended and very interesting and profitable.

Rev. E. W. Stoddard of Martinez was elected moderator, and Rev. B. M. Palmer, of Benicia, registrar and treasurer. Rev. J. K. Harrison of San Francisco gave a valuable paper on "The Church as a Training School." Rev. G. M. Dexter of Suisun followed with and earnest address on "The Church as a Nursery." Rev. B. M. Palmer spoke happily on "The Church as a Band of Disciples," and Rev. E. A. Stoddard gave a helpful address on "The Church as a Household."

In the afternoon Rev. Seneca Jones of Crockett spoke on "The Church as a Hospital," Rev. G. A. Char-

nock telling from personal experience of "The Church as a Life-Saving Crew," and Rev. J. D. Foster of Clayton feelingly of "The Church as a Workshop" Rev. P. S. Bandy of Antioch read a thoughtful paper on "The Church as a Regiment." Rev. E. W. Stoddard preached a scholarly sermon on the authority of truth. Rev. William Rader of San Francisco was present in the afternoon, and by invitation spoke with his accustomed clearness and magnetism of the foundation of the church.

In the evening the Rev. William Rader gave a fine address on the subject, "Men I Have Met."

Wednesday morning the devotional meeting was led by Rev. P. S. Bandy. Then followed encouraging reports from the churches, and a paper by Rev. J. K. Harrison, prepared for the Pacific Coast Congress of Congregational Churches at Seattle, on "Denominational Consolidation," which was repeated at Rio Vista by request. It received hearty approval. Rev. G. M. Dexter gave some thrilling incidents of his experience in Japan and Rev. C. C. Cragin spoke of the new secretary of the National Church Building Society. The Pacific Coast Congress was reported enthusiastically by Rev. J. K. Harrison and Rev. E. W. Stoddard; and the Question Drawer was ably conducted by Rev. B. M. Palmer.

Church News.

California.

Sebastopol.—Five persons united with the church last Sunday by letter.

Oakland, Oak Chapel.—Six persons were ro membership last Sunday, four on confession of faith.

Niles.—At the communion service last Sunday two were received in membership on confession of faith.

Oakland, First.—Seventeen persons were welcomed into fellowship last Sunday, four on confession of faith.

San Francisco, Bethany.—Four persons were welcomed into our fellowship Sunday, three of whom were Chinese.

Los Angeles, First.—On the first Sunday in June, the First church celebrated the Lord's Supper for the last time in the old house of worship. Thirty-two were received to membership. The new house is to be ready about the first of July, unless some unlooked for delay occurs.

East Los Angeles.—Rev. F. S. Forbes has been called to the pastorate of this church. He has accepted the call and will begin work about the middle of the month. Mr. Forbes resigned about a year ago and has been for some time in the superintendency of the McKinley Industrial Home in this city. The church looks forward to an excellent work under his leadership.

San Bernardino.—The First church of San Bernardino is being reorganized in its various departments by Rev. E. K. Holden, the new pastor. Mrs. Holden is a very capable worker and has organized a union missionary society among the ladies of the congregation. Plans are in view for the repairing and decorating of the church edifice.

THE FIRST CHURCH OF PASADENA.

One of the most important meetings in the history of this church was held last week. It was to consider the recommendation of the committee of fifteen which was appointed to consider the matter of the relation of this church to a movement looking to the establishment of a central Congregational church in the city of Pasadena. The recommendation of eleven members of this committee was that this church move its organization to a more central location. Four did not unite in the recommendation and one was unable to act. The following is quoted from the report:

"In order that the fullest possible information might be had as to the views and wishes and members of this church and congregation, your committee sent to each member of this church and congregation the following inquiries with the request for a prompt response:

1. Are you in favor of moving our church organization from its present location to some more central point?

2. In the event of our church organization deciding to retain its present location, would you be disposed to participate in a movement to establish a new Congregational church in the center of the city?

"Every endeavor was made to secure the fullest expression of our membership and to this end some 350 cards of inquiry were sent out. Replies were received from 284 persons, of which number 161 voted unconditionally in the affirmative on the first question, while 87 voted unconditionally in the negative. The remaining 29 replies contained conditions or expressed indifference. In replying to the second inquiry 92 voted in the affirmative and 122 in the negative.

"In addition to the above figures it might be added that the affirmative vote on the first question represented more than one-half of the yearly support of the church by about $300, and while in the affirmative vote 58 heads of families were represented, 44 heads of families were represented in the negative vote."

The church meeting was a large one and was of thrilling interest from start to finish.

The minority, most of whom acknowledged the need of central church and so advocated division, was strongly represented in the debate, but when the ayes and nays were finally called for it was found that there was a majority of more thn two to one in favor of adopting the recommendation.

The announcement of the vote was received with profound silence, each one present realizing the momentous of the step taken.

A committee of five was appointed to select a second committee of fifteen to carry out the recommendations of the first.

A CHURCH DEDICATION.

On Sunday, May 31st, our church at Bloomington, dedicated the house of worship. The sermon was preached by Superintendent Maile. The dedicatory prayer was offered by Rev. Otto Anderson, a former minister of this people, and the pastor, Rev. A. C. Dodd, conducted the general exercises. The edifice was built some two years ago at a cost of $1,200 and is the only house of worship in the community. The afternoon service was held at Rialto, three miles distant. These churches are united under the pastorate of Mr. Dodd. Rev. Mr. Maile gave a memorial address, deriving illustrations from his extended experience on battlefields and in prisons of the civil war. He described the circumstances attending the breaking out of "Providence Spring" in Andersonville Prison, and called attention to the fact that at a recent memorial service at Andersonville, a granite monument covering the site of the famous spring was recently dedicated.

The work of the day was rounded out by an evening service with the Bethel church at San Bernardino, four miles distant.

NOTES AND PERSONALS.

We are in receipt of a card announcing the marriage of the Rev. J. B. Orr and Miss Edna Clayton of Wallace, Idaho, on the 3rd of June, 1903.

A returned missionary lady desires a congenial lady to share expenses, moderate, of small home; town or country; references exchanged. Further information by correspondence or on personal solicitation. Address 908 Sixty-third St., Oakland.

Rev. William Rader lectured at Rio Vista last week, and delivered the baccalaureate sermon before the Nevada State University; and on Tuesday, the 9th, gave the commencement address before the high school at Lompoc, Cal. On Friday he addressed the State Dental association. He will take his vacation in July and Mr. DeKay of Lodi will supply his pulpit.

WOMAN'S MISSIONARY UNION OF NORTHERN CALIFORNIA.

By mistake the date of our meeting was given in the last issue of The Pacific as June 25th. June 18th is the correct date.

We meet with the Congregational church at Alameda, located on the corner of Chestnut St., and Central ave. Take electric car to Chestnut St.

A most cordial invitation is extended to all who can arrange to be present.

The program will include papers on subjects of interest, reports from the Pacific Coast Congress, and exercises by those engaged in the Chinese branch of our work.

Luncheon will be served as usual. At the close of the meeting an opportunity will be given to visit the California Girls' Training Home, which is now located in Alameda, and is doing a work in which every woman of our State should feel the deepest interest.

Laura T. Perkins.

Woman's Board of Missions for the Pacific.

Quarterly Meeting.

A lovely day and the warm hospitality of the ladies of Pilgrim church, East Oakland, helped towards the success of the June meeting of the Woman's Board. Mrs. Peck was unable to be present, and Mrs. Jewett presided. The second chapter of Habakkuk was read, prayer offered and a hymn sung. The quarterly report of the secretary was read and the treasurer reported total receipts for nine months, $4,696.33.

Miss Piper reported a new Cradle Roll at Campbells of eleven members. Mrs. Jones reported so many requests for literature and so many papers and books sent as to represent an active desire for knowledge.

Mrs. Bradley, for the home secretaries, thinks the best response for her letters is the sum of money sent to the Treasurer. Mrs. Farnum said she had the best part of the work, receiving letters from the missionaries and writing to them, and she would share with us her pleasure by reading long extracts. Miss Hartwell sends maps of the mission at Pagoda Anchorage for free distribution. Mrs. Dorward is looking forward to the visit of the deputation to South Africa; they have been alarmed by the bubonic plague, but it is not very bad now; she enjoyed a vacation at the seashore. One of the graduates of their school had been seized by the Government, and put to work as a laborer; books to the extent of $5,000 were published in Zulu last year.

Mrs. Baldwin has attended the annual meeting of the mission at Smyrna, and realized how much she had lost in previous years, when she felt she could not leave her work. The children of Southern California have sent a typewriter to Mrs. Baldwin. Mrs. Fisher will represent our Board at the anniversary of the Doshisha Girls' School. Mrs. Brooks welcomed us to Pilgrim church. Mrs. Jewett spoke of our new missionaries—Miss Legge, who will assist Miss Denton; Miss Jones, who will go to China; Mrs. Rice, to Turkey; and Miss Brown, now at work in Foochow—four new missionaries to work for.

After lunch, Miss Smythe gave an account of the meeting of the Y. W. C. A. at Capitola, followed by Mrs. Gurney of the Baptist mission in Assam. She gave a graphic account of life in Hindoo homes; also told of the school attended by 700 pupils—Burmans, Karens and Eurasians; and of her pleasure in talking to a woman whom Judson baptized nearly seventy years go.

A song was given by Mrs. R. C. Brooks. Rev. Mr. Frear read a paper entitled "Have Our Churches Reached the Limit of Their Interest in Mission Enterprise? A hymn was sung and the meeting closed.

Virginia Bufford, Recording Sec'y.

Miss Emily Hartwell of Foo Chow, China, is on her way to America. She sailed June 7th on the Aki Maru, and expects to reach Seattle July 1st. She will come directly to San Francisco, reaching here July 3d, and will remain until July 6th or 7th, when she starts for Denver to be present at the Christian Endeavor Convention to be held there. She hopes to meet the ladies of the W. B. M. P. and is ready and willing to speak in public if desired. She wishes specially to tell the societies here of the work at Foo Chow and Pagoda Anchorage. Arrangements will probably be made to meet her and announcements given in this column later on.

MILLS COLLEGE.

Founders' Day at Mills' College, which was observed on May 5th this year, was an occasion of even more than usual interest, as the chief feature of the commemoration exercises was the dedication of the new pipe organ in Lisser Hall. It was a source of great satisfaction to all friends of the college to see the organ in its place and ready for use just a year after the opening of the hall itself.

Many alumnae and other friends were in attendance. Rev. Charles R. Brown of Oakland, President of the Board of Trustees, gave the dedicatory address from the text, "And as he drew near the house he heard music." The choral class, under the direction of Mr. Alexander Stewart of Oakland, rendered several beautiful selections in a highly satisfactory manner. In the afternoon a recital by Dr. H. J. Stewart of San Francisco gave all who heard it proof of the truth of Dr. Stewart's own verdict, "one of the finest instruments the Murray Harris Company ever built."

The generosity of Mrs. Frank M. Smith of Oakland, a newly elected member of the Board of Trustees, made it possible to dedicate the organ free of debt

The contributions to the fund came from nearly all parts of the globe, witnessing the love and interest of former students and their friends and parents. The amounts given ranged from $1 to $200, with the exception of the $1,500 given by Mrs. Smith to complete the sum of $5,500, which the organ cost. One of the most interesting among many contributions which carried with them touching or pathetic stories, was the

check sent by the four surviving classmates of the late Dr. Mills (Williams '49), which made every student realize once more how strong and lasting are the bonds of college friendships.

On the evening of May 19th was given the closing concert of the School of Music, under the direction of Dr. Lisser, and on Wednesday, May 20th, came the commencement exercises of the college and seminary, the address being given by Rev. George A. Gates, D.D., President of Pomona College, the baccalaureate sermon having been preached by Rev. E. E. Baker of Oakland on Sunday, May 17th.

The year has been a prosperous one, and all students and friends of the college rejoice in its gains. The Trustees voted at the closing meeting of the year to build a retreat for students temporarily invalided, and the Athletic Association presents on all occasions the need of a new gymnasium, while the Library Committee long for an enlarged library building with a fund for its support, and everybody would like to see a tower for the chime presented by Mr. Hughes, a building for the art collection and studio, and lastly, though by no means least, a separate building for the preparatory department.

Oregon Letter

By George H. Himes.

Commencement week at Pacific University begins with an extemporaneous speaking contest next Friday. On Saturday Conservatory of Music will have its anniversary. Rev. W. C. Kantner, D.D., of the First Congregational church, Salem, will deliver the baccalaureate sermon, and in the evening Earl C. Bronaugh, Esq., a rising young Portland lawyer, will make an address before the Christian Associations. The address before the literary societies will be given by Hon. H. H. Northup of Portland, on Monday, and the closing exercises of the Academy and the anniversary of the Associate Alumni will take place. Wednesday will be the great day, as it will be given over to the graduating exercises of the University, the annual business meeting of the Alumni, the Corporation Dinner and the Commencement Concert. The year has been a successful one from all points of view, and it is safe to say that the influence of Pacific University, as an institution in which to secure a thorough education was never stronger than it is today.

The legions of the friends of Mrs. S. H. Marsh of Forest Grove, whose husband was the first president of the Pacific University, and who was largely instrumental, if not wholly so, in laying the foundation for the reputation for thorough work which it now enjoys, is slowly recovering from a long and dangerous illness. For months she has been confined to her bed, but is now able to be around her home a little, but not to go on the street. Although well advanced in years, it is the hope and prayer of all that her signally useful life may be spared for many years yet to bless all who may come within the range of her usefulness and influence.

Mrs. Rosa Frazar Burrell, who was spoken of in this column several months ago as being in critical health, did not permanently rally as was hoped. She died a few weeks ago. For many years in her early life she was a regular attendant at the First Congregational church of this city; but finally became permanently identified with the Church of Our Father (Unitarian), Rev. Thomas L. Eliot, D.D., pastor for more than twenty-five years, and now pastor emeritus. She left a large estate and devised considerable sums for beneficient work in one way and another; but the most interesting feature of her will was the significant provision it contained, placing the sum of $50,000 in the hands of Dr. Eliot, to be used for beneficient purposes according to the dictates of his judgment, hedged about with no restrictions whatever. The confidence she reposed in him—and she was a shrewd business woman—is an exceedingly strong testimonial to Dr. Eliot's standing and character in this community, where his life for more than thirty-five years has been like unto an open book. It may be depended upon that the money placed in Dr. Eliot's hands will be used in the best possible way for the benefit of humanity.

Through the suggestions and efforts of Pro. James R. Robertson, professor of history in Pacific University, in securing the history of some of the local colonies in this State, a good deal of important information is being secured. Recently the history of the Verboort colony, two and a half miles north of Forest Grove, was obtained. In 1875 five Holland families came from West De Pere, Wis., and bought six hundred and twenty acres of land, about half of which was clear. All lived together the first year. The next year the land was divided into equal parts, each family building a cabin, barn and making its own improvements. At this time Mr. Verboort gave six acres for church and school purposes, and assisted in building a small church. None save the Verboorts had any means worth mentioning. All worked hard, and spent Sundays at home and with their families. In 1876 the leader of the colony, Rev. Mr. Verboort, died. It was difficult to supply his place. At length a minister was found who, aside from his board, received $60 the first year. He remained with the colony eleven years. Meanwhile, industry and frugality were the rule, and other Hollanders came, were pleased with the conditions and settled near by. In 1883 a church costing $3,000 was built, and the old church used as a private school, the parents paying half a dollar a month for each child to create a fund to pay for the teacher. In 1895 it was turned into a public school, and now the attendance is one hundred and fifteen. Most of the young men of the community, grown up since the colony was started, are farmers like their fathers, although three are creamery men, three storekeepers, and two are in college studying for the ministry. Ten of the young girls have left home to join religious orders, but nearly all the rest of proper age are farmers wives. The present membership of the church is about nine hundred. The Dutch language is still spoken, and the wooden shoes are used by fathers and sons on the farms, but these are taken off on entering their homes. These are all scrupulously neat and clean. There has not been a divorce case in this community, and it has not given a criminal to the State. Comfortable homes, commodious barns and well cultivated farms abound, and what was only a howling wilderness a few years ago, now blossoms as the rose. Catholic, though these people are, yet they are good citizens, and the example they present in practical, upright living and in giving attention to all duties requisite to good citizenship, is most commendable—an example that scores of our Protestant communities might well follow.

Children Day exercises occupied the time at the morning service at the First Church of this city today. The program was an excellent one, and the exercises were of an exceedingly interesting character. Three

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little children were baptized, and twelve little tots were graduated from the primary to the intermediate department of the Sunday-school. A good, healthy collection was taken up for the C. S. S. and P. S.

Dr. House will take his vacation now, and go to Boston to be present at the time his eldest son will be graduated. He will be absent four weeks. Meanwhile, he will preach every Sunday in the church at Attleboro, Mass., where he formerly was pastor. Rev. J. Lee Mitchell, Ph. D., pastor of that church, will supply the First church during Dr. House's absence—an exchange having been effected. During his absence Dr. House will exhibit one hundred or more new stereopticon views of Oregon scenery.

For the first time in its history for many years—at least twenty-five—the First church will hold evening services during the customary vacation time in August. Morning services have always been held, but in the evening the church has been closed. Of late years it has come to pass that many Eastern people come to Portland to spend their vacation, the beautiful scenery in this vicinity, the salubrity of its climate, and the numberless opportunities for fine trips in so many directions, giving it special advantages. To many of this class, as well as to the permanent residents who find no better place for a summer outing than right at home, the opening of the church in the evening will be a privilege which will be greatly enjoyed.

Portland, June 7, 1903.

Miss Ellen M. Stone's Claim.

(From the California Christian Advocate.)

Miss Ellen M. Stone, who was held in captivity by the Turkish brigands and ransomed by a large sum, has filed a claim with the United States against the Turkish government for $72,700. It is not yet certain that the government will take up the matter. It is not clear that sufficient legal ground can be found for national action. The "San Francisco Chronicle," usually fair in estimating the work of the missionaries, has some rather queer statements of Miss Stone's case. It assigns several reasons why Miss Stone's claim should not be considered. "Her purpose," it says, "was voluntarily undertaken. Her purpose was to proselyte the adherents of the Greek Church and the Mussulmans of that Turkish province to her own Christian faith." It is not denied that she was a missionary, nor that she was trying to propagate the Christian faith, but the real question is whether she was an American citizen and acting within the bounds of the treaty which guaranteed her fair treatment. The fact that she was a missionary and acting in a voluntary manner does not invalidate her right to the protection of her country.

There is a mistaken idea as to the responsibility of the government toward the missionary. Miss Stone has just as much right to the protection of her country as if she had been a correspondent of the "San Francisco Chronicle" or on a scientific expedition. The "Chronicle goes on to say that "the United States could give her no protection as a missionary." That sentence is not quite clear. Miss Stone and every missionary has the same right to travel and teach in a foreign country that any other citizen has. This country did take up and validate a claim against Mexico, which was purely and confessedly missionary claim. It mounted to nearly a half-million of dollars and a perpetual annuity from the Mexican government of more than $40,000. This was the "Pius Fund," a missionary fund pure and simple, and yet our Roman Catholic contemporary, the "Monitor," has the termerity to say in regard to Miss Stone:

"The State Department can hardly undertake to collect tribute from foreign governments for the misfortunes that befall citizens away from home," and in an elevated strain of "piousness" adds: "Christian missionaries should be the last people in the world to try to trade, commercially, on the unpleasant incidents of their chosen profession."

We might also mention Roman Catholic claims in China. How long ago has it been since Romanism was asking the United States for balm for their injured feelings in the Philippines? How long since France was pelting poor old China in behalf of the Roman Catholic Church? And yet we are told that "Christian people should be the last to try to trade, etc." If the "Monitor" will give back the "Pius Fund" and will release its indemnity claims against China, and quit dickering about the friar claims in the Philippines we will consider its suggestions about the claims of Miss Stone, but until then we must be excused from taking it seriously.

We think the "Chronicle" extremely unfair in the following statement: "The State Department has good authority for suspecting that Miss Stone was not an unwilling captive; that she strongly sympathized with the Macedonian Committee, and was willing to be used as an agent to raise funds to help it carry out its claims against the Turkish government. In thus giving aid to a revolutionary movement directed against a friendly government she forfeited whatever claims she may have had otherwise for the protection of the United States. This act, in itself, raised an insuperable barrier against intervention of any kind in her case. The government would put itself in a false position if it attempted to intervene."

Miss Stone and nearly every one capable of fair play long for the freedom of Macedonia from the awful rule of the Sultan. But those who know Miss Stone and have followed the history of this case feel that such a statement is a bitter wrong. We do not know whether it can be shown that the Turkish government was to be blamed in this case or not. If it can be so shown then Miss Stone's claim is just as valid as the claim of any American citizen suffering an injustice at the hands of a nation violating treaty rights.

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Horsford's Acid Phosphate removes the cause by quieting the nerves, promoting digestion and inducing restful sleep.

The death rate of the globe is estimated at 68 a minute, 97,920 a day, or 35,740,800 a year. The birth rate is 70 a minute, 100,800 a day, 36,792,000 a year, reckoning the year to be 365 days in length.

OSTRICH LOGIC.

"When I can't *see* danger there is no danger." That's the logic of the ostrich which hides its head and exposes its body to the hunter. There are not a few people who seem to have gone to the ostrich to learn logic. The most dangerous enemies of humanity are the enemies which can't be seen, the disease breeding microbes which infect the blood. It is harder to get the microbe out of the blood than to keep it out, but Dr. Pierce's Golden Medical Discovery does both, by purifying the blood and then keeping it pure.

If there are eruptions on the skin, boils, pimples, sores or other signs of impure blood, use Doctor Pierce's Golden Medical Discovery, which will purify the blood and cure the eruptions which come from it.

"My blood was all out of order, and I had to go to the doctor," writes Mrs. James R. Moss, New London, Stanly Co., N.C. "He gave me medicine which helped me for a short time. In the winter of 1895 I got worse than I had ever been. My tonsils were enlarged and my neck swollen all out of shape; my throat was sore and I could not cure it. My husband went for the doctor, but he gave me no encouragement. He helped me a little, but it did not last long. He attended me for twelve months, when I heard of a lady whose condition was like mine, who was taking your medicine and was getting well. So I secured some of the medicine and began taking it. In one week I was able to do my cooking. When I began taking the medicine I could sit up only a few minutes at a time, and I could rest or sleep only a little while at a time. My throat was so sore at times I could not even swallow sweet milk, and my tonsils were full of little eating sores. My left side was swollen out of shape and I could hardly get my breath. The doctor said I would not get well, but three bottles of Dr. Pierce's Golden Medical Discovery, three bottles of his 'Pellets,' three bottles of Dr. Sage's Catarrh Remedy and the use of salt water did the work and cured me."

Dr. Pierce's Pleasant Pellets cure constipation and its consequences.

How the Captain Helps.

At the crossing of Broadway and Fifth avenue, New York City, stands a man every winter night who makes it his business to pick out all the unfortunate men he can find who have no money.

The man is an old soldier; the people call him Captain. He calls the attention of the people, passing, to the condition of these men and asks for fifteen cents to pay for a night's lodging for each of them.

Some will give five, ten or fifteen cents and for each fifteen cents a man steps out of the line and another steps in his place.

Often there are one hundred men in the line waiting to be helped, and it is often midnight before all are cared for.

The "Captain" waits until one o'clock and then he gives the order, "Forward, march," and the long line trudges down town to a cheap lodging house, where each man gets a clean bed and a bath.

The "Captain" lives in a plain way, and gives his time to helping others. He gathers cast-off flowers from the florists and takes them to the prisoners in the tombs. He says the world needs more kindness, and he is trying to practice it.

Much Fruit.

"Herein is my Father glorified, that ye bear much fruit," said Jesus. What a possibility, what an inspiration that we can enhance the glory of our Father! Our hearts leap at the thought. How can this be done? By bearing leaves—a profession of love for him? No. By bearing some fruit? No. "That ye bear much fruit." In the abundance of the yield is the joy, the glory of the husbandman. We should aim to be "hundredfold" Christians, satisfied with none but the largest yield. Then at harvest time can we say, "Father, I have glorified thee on the earth." This fruitfulness depends on the conditions of the heart to receive the seed, the way in which we hear the word. Meditate, believe, obey, "that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ."—W. B. Jennings.

Making and Keeping Friends.

Making friends is easy to the girl who is bright and happy, whose society gives pleasure and who is genial, but the keeping of them demands more than this.

To keep a friend don't get too intimate with her.

Have your own thoughts and permit her to have hers.

Do not demand too much of her in the way of confidence.

And do not be too aggressive, wanting to know why she hasn't done this and why she doesn't think as you do.

If her style of dress is not beautiful, don't tell her; it will only offend her, because deep in her heart she is convinced that she knows a great deal more about it than any one else.

Do not find fault with a friend's friend and do not expect to be the only one given a corner in her heart.

Be as considerate of her feelings as if she were a stranger and remember that politeness is an everyday garment, and not one intended only for holidays. To sum up in a sentence, preserve the courtesy of the beginning to keep the friendship to the end.

Kind looks, kind words, kind acts, and warm handshakes, these are secondary means of grace when men are in trouble and are fighting their unseen battles.—John Hall.

A dangerous drink is impure water. It brings on diarrhoea, cramps and piercing pain in the bowels. Counteract the effect of bad water with Perry Davis' Painkiller. Take it in your grip when you travel.

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Perfection of all faculties and powers is slow of attainment, but we may be made perfect in love at once, because the new loving heart is God's gift.

The agency of this amazing and jubilant accomplishment of perfect love is the love of God—greatest thing in the world, great enough to do the work in our acquiescent souls.

The steps are preception (verse 1), desire (verse 2), prayer (verses 3-4), faith (5). Result: The love of God shed abroad like a river throughout our hearts by the Holy Ghost which is given unto us.

Jesus, thine all-victorious love,
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.

O that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire
And make the mountains flow!

Oh that it now from heaven might fall,
And all my sins consume!
Come, Holy Ghost, for Thee I call;
Spirit of burning, come!

Refining fire, go through my heart;
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.

My steadfast soul, from falling free,
Shall then no longer move,
While Christ is all the world to me,
And all my heart is love.

Charles Wesley (b. 1708, d. 1788).

The Wife in the Home.

It should be the mission of the wife in the home to make it just as attractive and comfortable and homelike as the family exchequer will permit and her womanly ingenuity can devise. Though they may say very little about it, for men as a rule are not very talkative creatures, the man is yet to be found who doesn't appreciate and enjoy all those little touches of womanly skill and forethought that make the home the dearest spot on earth. And yet when I realize how much can be accomplished in this direction with very little money, and that marvelous results are effected by women of taste, I am surprised to see how cold and unattractive many homes are. There are many in which there is not the first trace of the delicate touch of any loving woman's hand. No individuality about the house. So far as the material necessities are concerned, yes, there is abundance. But while feeding the body with every conceivable kind of nourishment and delicacy, many are starving the eye and the ear and the heart. Man lives not for bread alone, nor by bread alone. The intellectual, the aesthetic, the artistic, the imaginative, the sentimental side of life needs nourishment quite as much as the body. And those are the sides of our natures that are often ill-fed. Do you know that often it pays better to spend a quarter to get some good picture to hang up on the wall than it does to spend 6 cents for a loaf of bread? There's more nourishment for the real man in the one than in the other.

B. C. Dickhaut.

All boys and girls may be God's loafgivers. And thus they may help him as the boy merchant helped Christ to feed the hungry thousands on the shore of the beautiful lake; and may be helped by him, as the Savior multiplied his little store into a quantity sufficient to appease the hunger of the great multitude.

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